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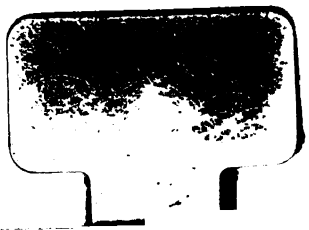

MENTAL EDUCATION:

WITH A SKETCH OF THE SYSTEM PURSUED AT

THE OLD HALL SCHOOL, WELLINGTON,

SHROPSHIRE;

BY ITS HEAD MASTER,

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ESSAY.

ALL human beings are endowed with mind, or that faculty, whatever it may be or wherever reside, which thinks, and feels, and experiences emotions.

An investigation into its various modes of thought and feeling, the way in which these operate and react upon each other, forms a part of Mental Philosophy. But an investigation into the systems and methods of improving, directing, and exerting the intellectual and moral faculties in the most advantageous manner, is the object of Mental Education. Mental Philosophy is to Mental Education what the medical science is to the physician. As the latter must necessarily know all the parts of the human body, its physiology and pathology, and the effects which the *materia medica* has on the same, before he can attempt to preserve and improve its condition, or to restore it to a healthy state, if deranged; so the educator must first be acquainted with the mental frame, its capacities, its developments, its weaknesses, and its comparative strength, before he can be able to point out or adopt the best means for strengthening virtue and repressing vice, and of exciting the intellectual faculties.

To obtain this acquaintance, we need diligently to observe all the leadings of Nature, to use all the philosophy of reason, and, above all, to inquire at the fountain of Revelation, whose pages are replete with philosophy, and true in all their teachings to Nature.

The mind is ushered into the world as a sealed roll: education opens the parchment, slowly and gradually letting in the light, and at the same time, by its reciprocity, creating another luminary. But education, properly so called, is more than a leading to mere knowledge, or unfolding of the intellect and supplying it with facts, statements, and data; it is the training of the whole being, a development of the soul; it is a moulding, or chiselling; at times, indeed, a turning on the wheel of adversity; at others, a rasping down of roughnesses; in all, a searching in the block for the perfect Belvidere.

While no two blades of grass are alike, much less are any two minds; yet in one, but only one, particular are all identically the same,—all need education; whether it be the sparkling intellect showing itself even in the vivacious eye of the yet dumb infant, or the dark mind and dull perception that requires the lapse of years to penetrate,—all alike receive the light, all are secondaries. Education is necessarily the birthright of every human being; for the first sensation experienced by the newly-born infant, either resulting from sound or shape, or what not, is the first "leading" (as the word implies) in the paths of knowledge.

The wise educator suffers not even a too obtrusive colour to meet the eye of the untutored; he watches every opening of the mind, and everything that is the instrument of apertion. By the time the child knows its nurse and rebels to leave her, education has begun indeed, and the implicit obedience so indispensably requisite should be judiciously enforced. The general basis of the whole moral structure forms the filial affections. Upon the manner in which they are cultivated and the progression and stability they attain, depend, in a great measure, the happiness of the individual and the excellence of his character. I include, however, under the term "filial affections" those feelings which respect not only the actual parents, but also those who stand more or less in the place of parents during the early stages of education, and, further on, the teacher or schoolmaster. These affections should be diligently cul-

tivated; not, mistakingly, by the unsparing hand of foolish indulgence, but with unvarying kindness and uniform firmness of discipline. Nor will this be in the least detrimental to true affection in the heart of the child. The foolish, indulgent parent is too frequently despised to leave any doubt as to the result of such a training. We must not, however, expect too much demonstration of affection from children; some are more susceptible than others, and have more the habit of expressing their feelings; but we are not to imagine that because others do not use those expressions, or give vent to those feelings, that necessarily they do not possess them. The deepest current shows generally the smoothest surface. Expressions of affection should therefore be the subject of little censure or praise. Further, our affections should never be burdens; they cease to have their effect in invigorating the trained if this be the case.

Now as Mental Education, according to my views, embraces moral and intellectual culture, I shall venture to present—first, my ideas on the former, and then on the latter; concluding, thirdly, with a sketch of the system pursued in my school.

First, Moral Education:—to conduct which with success the mental idiosyncracies should be diligently studied. Every reticent opportunity should be seized to probe the mind and explore its every region. The instructor should know every foible as well as every virtue. The naturally ingenuous, for instance, needs, with regard to truthfulness, comparatively little watchfulness, while perhaps the same child may be sullen or revengeful, and in his temper require incessant care. Nor are we to suppose that punishment is the *sine qua non* to prevent the occurrence of evil, (though this is occasionally of use); but care should be taken not to give occasion for the exercise of vice. The horny hand of the blacksmith was made so by use, the flaccidity of the invalid's is induced by disease. Let a feeling of the mind be so treated, and the result is analagous. But to make my ideas plainer I will divide the subject into five heads.

As the first step to moral education: First,—Avoid temptation; Secondly,—Have good examples; Thirdly,—Treat with impartial and unvarying kindness; but, Fourthly,—Require implicit obedience; and, Fifthly,—Enjoin an acting from principle.

With regard to the first subdivision, I would observe that the commission of a fault, once, makes it more likely again to occur. For example, idleness is increased by a lack of work, and the best cure for it is to ensure abundance of employment; dishonesty is fostered by the proximity of valuables, for the longing which they inspire is half the sin. Let the choleric meet with no anger-inciting incidents that can be avoided, and let the deceptive have not even a question asked that may lead to a commission of the besetting sin.

The second consideration is in many respects the positive to what the first is negative; for while we should avoid temptation to evil, so should we provide for the example of good. Not only should the teacher be most careful in his own acts and words, yea, in his very manner, but select, as far as practicable, the companions for his pupils; and, as a most important aid, try to create a popular sentiment in the school in favour of virtue, morality, and order. How many a promising scion has been stunted and destroyed by the straggling branch beside it! how many a virtuous youth decoyed to destruction by immoral companions! Let associates be not only openly moral, but untainted in mind; put not the pure in contact with impure, or the pestiferous breath of the depraved will fade the tender shoot. It is a false principle that would put immorality as a warning to teach morality, that would make the slaves drunk to teach the children sobriety, that would whip the child to punish for fighting, or show an execu-

tion to teach the value of life: he that has seen a drunken man is more likely to become one, and he who has witnessed an execution to take away life. The moral sensibilities are blunted by the very knowledge of wrong. The same remark refers to reading books by which the mind is familiarized with sin. Will it be urged that iniquity must be known at some period of life, and therefore it should be early, to be early checked? The principle is plausible, but utterly fallacious—it is giving a disease to show how it can be cured! No; brace the mind with virtue, with rectitude, with honour; and when evil comes it will find a soil too rich for the weed to grow in. The longer virtue and uprightness are alone in contact with the mind, the more will that mind be strengthened to withstand the plague of sin when it does attack.

Thirdly, let all children be treated with unvarying kindness. Affection is one of the most powerful weapons the teacher has to wield for the good of the child. If a large portion be experienced by the pupil it will prevent many a wrong doing—yea, even where duty or conscientiousness and fear of punishment fail, affection for the teacher has often been known to raise an impregnable barrier *to* harm. Let the taught know the teacher's affection; yet not with ostentatious parade, which would only disgust, but by grief for offence in the child; and if any love exist, the pain induced for that given will leave a deep impression, and be followed by future prevention. Love has a wonderful power to subdue. Accidentally calling at a Sunday-school one day, I found the manager measuring strength with a stubborn, incorrigible boy. He had been told by his teacher to repeat some word he had miscalled; he refused. The teacher insisted; the child smiled defiance;—a contest was fairly begun! Disgrace, anger, threats, the cane, were used—all to no purpose. The superintendent's aid was called in. He, too, commanded; the child was unmoved. The school was dismissed; the two remained—the one wroth and severe, the other splenetic and taciturn. At this juncture I entered. Half promising a victory, I requested the gentleman to leave me alone with the culprit. With kindly "breathing" I drew near him—he kept his eyes to the ground. After some time I sat beside him—still not a movement. I took hold of his hand; he snatched it away. Now was my opportunity—I must conquer now, or never. The hand was cold, for it was a bitter day in January, and the fires were out. I exclaimed, "My dear lad, how cold you are! you have no overcoat, and here am I sitting with one and a muffler besides." He looked up—I rose to take off my coat to throw around him; he rose, too, clasped me round to prevent my intention, exclaiming—"I'll say it, sir, I'll say it!"

One of the first duties of the teacher is to secure the love of his pupils, one of the greatest disasters to fail or to lose that love. To avoid these results let him act with a conscientious impartiality and unchangeable kindness.

Perhaps nothing is more destructive of love in the breast of a child than the consciousness that there is partial favour and grace shown to some, to the detriment of others. No teacher can avoid the feeling of preference for one more than another; but, unless he want to blast his usefulness for ever, let him never manifest it even by a look, much less by rewarding the favourite undeservedly or sparing him when meet he should suffer. Let every care be exercised by the teacher to preserve an equanimity of temperament in his own mind, or there will be great danger of a treatment of the pupils which will keep them in continual doubt how to act or speak. Let him encourage the child's confidence in his kindness, and his to the child; not looking up to him as an unapproachable being, but one full of sympathy and love, with a readiness to listen to the tale of sorrow or rejoice in the story of pleasure. Perhaps the golden

opportunity to cultivate love is the playground and the boyish game, into which the wise tutor throws his heart and energy as much as into the study of Latin or Euclid. The child (for where is perfection?) is continually ruffling the feelings of his taskmaster, and without a common ground to meet on, they would soon diverge until all trace of love had fled, and the two, instead of acting in concert, would be perhaps unconsciously in fact, the one pulling from and the other *in* an opposite direction. The mind, galled and jaded, blaming the pupil and fostering anger for his shortcomings, warms, expands, and flows with and into the other in the game, the ramble, or the exploration. Nor does this in any way lessen authority; for while the heart on the one side warms and sympathises, on the other it bends and becomes subdued. Obedience is not an absolute existence, but a relative, and if the opposing force cease, the end is as much attained as though compulsion had been used in a like ratio. All punishment is or ought to be kindness; it should never be administered in anger, but always with a view to the good of the offender, the good of the community, or of both. Thus it is the highest benevolence to administer it, provided it always be done judiciously. If any be corrected in mistake, openly make every reparation. For this purpose it is advisable to arrange usual punishments, that they may conveniently be remitted or repaired for. The time has passed when the pedagogue should set himself up as perfection in judgment any more than in learning. As a general rule all reproof should be given in private. If the feeling of shame be too deeply awakened it leads to defiance; and besides, public disgrace, especially if severe, is apt to give the sufferer the appearance of a victim, or probably raise him to the rank of a martyr. Written reproof is ofttimes more efficient and less blunting to the feelings of especially the sensitive, than any *viva voce* blame, even in private. Few things are more prejudicial to the feeling of love in a pupil than a continual fault-finding and incessant uncalled-for blaming: let reproof be never resorted to but with pain at having to wound, and then it will be avoided whenever it can be justly.

Lastly, let it be the high duty of the teacher to make his pupils happy. Work is done better, all duties are more carefully and more faithfully performed, when this is the case; indeed, it is no less true that to be happy is to be good, than that "to be good is to be happy." It is a beautiful saying of Dr. Dwight, "He that makes a little child happier for half-an-hour is a co-worker with God."

Yet all this is perfectly compatible with, fourthly, the most implicit obedience. This is the groundwork of all good order and moral training; and the obedience to be perfect with the schoolmaster must be seconded and encouraged by the parents. If they have not confidence in the tutor they should not place their child under his care, but having this most essential pre-requisite let them not interfere with the teacher's authority. If they should have reason to modify their judgment, let them remove the child from the government in which they have lost confidence. The teacher of youth is, and necessarily must be, absolute in his authority. If he govern by laws and regulations framed for convenience, it must be in his power to alter, repeal, or reverse by his sovereign mandate; and for this reason, that the governed are not able to judge of what is for their benefit or injury,—their judgment is unformed, their reason is immature. Not that this rule needs to be exerted by continually stretching it to its ultimatum; the wise teacher, whose authority is established and habitual, will seldom or never have even to speak an angry word.

Mr. Abbott, in a paper published in the *American Annals of Education*, illustrates this principle thus:—"Power," he says, "is not useless because it is dormant." The Government of the United States employs its hundreds of workmen in the manufacture of muskets. The inspector examines every one as

it is finished, with great care. He adjusts the flint and tries it, again and again, until its emitted shower of sparks is of proper brilliancy; and when satisfied that all is right, he packs it away with its thousand companions to sleep probably in their boxes in quiet security for ever. A hundred thousand of these deadly instruments form a volcano of slumbering power which has never been awakened, and we hope never will be. The government never makes use of them. One of its agents, a custom-house officer, waits upon you for the payment of a bond; he brings no musket; he keeps no troops; he comes with the gentlemanly civility of a social visit. But you know that if compliance with the just demands of your government is refused, and the resistance is sustained, force after force would be brought to bear upon you, until the whole hundred thousand muskets should speak with their united and tremendous energy. Such ought to be the character of all government. The teacher of a school especially must act upon these principles. He will be mild and gentle in his manners; in his intercourse with his pupils he will use the language and assume the air, not of stern authority, but of request and persuasion; but there must be authority at the bottom to sustain him, or he can do nothing successfully. The reason why it is necessary is this: first, the man who has not the full, unqualified, complete control of his pupils, must spend his time and wear out his spirits in preserving any tolerable order in his dominions; and, secondly, he who has not authority will be so constantly vexed and fretted by the occurrences which will take place around, that all his moral power will be neutralized by "the withering influence of his clouded brow." There is a fashionable kind of government which would train by "reason," by "persuasion," and such like. It is no government at all; and the child trained with such a system, will be likely to become a pest to society, and a burden to himself. The teacher in his love and kindness should, indeed, have even a gentle tone of voice, but the "hundred thousand bayonets" must be perceived in the dim distance, or authority there is none. Never give a positive, absolute command which it is not possible to compel obedience to. A child may be enforced, for instance, to leave the room, but not to speak or repeat anything. Let all obedience be direct, on the instant; unqualified, unhesitating, without remark or question, in manner as well as fact. That is not obedience which is performed with sullenness and hesitation, but very nigh akin to the direst disobedience. That is not worthy the name of authority which has only effect when the pupil is under the eye of his teacher. On one occasion visiting a large school, I was conducted over the rooms by the principal, who called my attention with evident complacency to the order and hush that his approach occasioned (but too palpably only then existing) as an evidence of his authority. A truce to such a mockery of obedience. Let the training be so perfect that the master's eye makes no difference to the pupil's conduct or attention.

For this purpose, (Fifthly,) let every child be taught to act from principle. Let not the fear of punishment be the incentive to duty, but let the child be impressed with the thought that he should do right because it is right; that though the master's eye is not upon him, God's is; and that he is responsible in a higher degree to Him than his earthly governor. "Not as in my presence only, but much more in my absence," should be the schoolmaster's motto. Neglect no opportunity to enjoin and teach the principles of religion. In reproof, let the sin against the Almighty be the great offence dilated on; and in urging to duty, always refer to a "Christian as the highest style of man." Let perfect faith be evinced in the candour and integrity (of which order and regularity in the absence of the teacher undoubtedly form a part) of the boys; and, on the contrary, let unruly conduct in the teacher's absence, be treated as dishonourable ingenuousness. "It is a shame to deceive him, he always trusts us," said the pupils of one of the most honoured,

most worthy, and most successful of teachers; and this must be the stronghold of all who train the young. Let nothing less than deception and dishonesty, repeated and repeated again, ever call for treatment other than the courteous, unquestioning reliance observed by one Christian gentleman to another. Place confidence in the boy, and he will be extremely careful how he abuses it. Require, under all circumstances, the most candid and open behaviour; in all the little hourly concerns, as much as the apparently more important. If, for example, a boy be required to do extra work, and through any accident the teacher forget the penalty, the standard of morality in the school should be so high that the sufferer himself should remind of the omission. The case is precisely analagous to that of a person receiving in error more money for any particular article or service than is due, and not returning it to the owner. Not confining himself to precedent and rules, let the teacher study and observe principles and common sense, and he will find them a wonderfully true compass to steer with. Prizes or rewards should be used with great discretion, and emulation be very seldom excited. As a general rule, award for absolute, not relative, good; that is, do not honour the best in the class alone, but all the good, according to their degree of perfection. The office of the teacher in moral education seems to be of all other branches the most onerous. Every mind is a separate study, and needs separate treatment; and yet with this treatment there must appear, and in some sense be, to the school the most perfect equality of treatment. Let the teacher never forget it is an immortal soul he has to train; and would he know "the value of a soul immortal," let him

> "View the midnight glory, worlds on worlds!
> Amazing pomp! Redouble that amaze;
> Ten thousand add, and twice ten thousand more;
> Then weigh the whole;—one soul outweighs them all!"

SECONDLY,—Intellectual Education. Every mind is endowed with the same intellectual faculties, though not in a like degree: for instance, all have some perception of time, and of form and colour. For a child to be properly educated, whether naturally clever or not, in any particular branch, all should be cultured. The lack of musical talent is rather a reason why the child should be taught the abstract theory of music, as this may be supplied, although the intuitive perception of harmony and melody may not. Again, the difficulty some experience in distinguishing form or colour,—for instance, there are many who cannot readily distinguish blue from green, &c.,—forms a powerful reason why art, as far as practicable, should supply what nature has left undone. Of course, where the child is required to study for any particular employment, it would be unwise to select one of a nature that would require a talent he does not naturally possess developed respectably at least. *Poeta nascitur non fit.* Still this does not at all interfere with my proposition,—that until all the faculties are called into exercise, the child is not properly educated. The mind is a house full of rooms,—all require furniture; a garden, whose beds should all be cultivated. In the earliest stages of intellectual development, the mind derives nearly all its materials of knowledge from objects of the external world through the medium of the senses; in other words, the first elements of our thoughts and feelings are sensations. *Nihil est in intellectu quin prius fuerit in sensu.* The young child can be brought to reflect but little, but may be led to observation which will in many ways open and expand the mind. Let the pupil be encouraged to inquire respecting the objects of his observation,—this will afford ground for associating ideas, and this in its turn leading onward, induction or reflection will follow.

Intellectual Education may be divided into three heads: First,—Imitative; Second,—Statistical; Third,—Reasoning. Most intellectual processes, nevertheless, partake of these three characteristics combined, in a greater or less degree; still there are features which render them more directly discernible, as belonging to one or other of the three. Imitative studies are, for example, penmanship and drawing, reading and spelling, and also the acquisition of the languages. The first two may be advantageously commenced by marking over previously formed letters or slightly sketched drawings, and gradually discontinuing the assistance. Perhaps the first independent efforts of the young draughtsman should be, to put to paper (or slate or board) the outlines of models. Years spent in this most important of all stages of the acquisition would be well spent. Model drawing is something more, indeed, than imitative; while training the eye and giving facility to the hand, it excites the reasoning faculties in a high degree. Everything delineated must be so with precision, or the effect is perfectly incongruous; thus perspective, which is in a high degree a reflective study, is necessarily taught. From the artificial model let the pupil proceed to sketches from Nature, and forth, with his water-colour palette, catch in the fields and lanes the mountains and ravines, as well as the ruins and cities, the face of Nature,—yea, her very expressions, with her blushes and her frowns. The artist thus trained has a power or grasp, an ability that a mere "pattern" drawer seldom or never attains.

Reading in the English language is taught best by the sight of the word rather than the sound of the letters composing it combined. Thus, in the word "though," the learner should not be taught to spell *t-h-o-u-g-h*, but at once to call it by its full sound. This repeated, again and again, will familiarize the mind with the appearance and sound of the word, and thus the eye and ear will be educated to retain it. Reading should be of all varieties, that all classes of words may be met with. The best practice, however, in intonation, inflection, and modulation, is where the learner is most familiar with the passage before him; far more natural and like the tones of conversation, the perfection most to be aimed at, will the reading under such circumstances be. *Ars est celare artem.* Repetition and recitation have a beneficial influence, especially the latter. Here again "once well done is twice done." Let one selection be diligently and perseveringly studied and "spoken" over and over again, rather than many half mastered. Spelling, too, is purely imitative. The eye is familiarized with the appearance of words, and thus, by sight, determines their right or wrong spelling; consequently, spelling should be taught by writing from dictation and copying properly-spelled words in sentences. It is thus a vicious system that attempts to teach by placing inaccurately-spelled exercises in the boy's hands to be corrected, for the eye is trained to error by continually witnessing words wrongly spelled. Of immense importance to the gentleman, the scholar, and the philosopher is the study of languages,—to the two latter the dead languages are essentially necessary. By all should modern languages be acquired; they raise a man from the petty narrowness of a district or country to be a citizen of the world; while the scholarly finish, the elegance of diction, the purity of style, and the implements for scientific study, and nomenclature imparted by Latin and Greek place their possession high in importance. Still the system of education that would teach them exclusively, to the rejection of history, geography, and physics, is as reprehensible as for years it has, alas! been general. Language is not education, any more than writing; both are stepping-stones to something higher; necessary ladders, but nothing more. Both are alike imitative. Granted, that the study of the ancient classics is important and improving; so is that of the modern, and in a higher degree: still, would we spend all the schoolboy's days in learning to read English, that he may benefit by the

classical literature the language contains? No; but make the literature itself the *summum bonum*. But an acquaintance with literature is not all that is necessary for a well-educated man; unless, indeed, it be used in its large sense, to mean every kind of knowledge. History, natural and political; science, in all its branches; and, indeed, every branch of education, the mind can receive from books. Even then, literature must hold but a subordinate place; for observation, inquiry, induction, and investigation do more to enlarge and brace the mind.

Observing that the acquisition of language is an imitative process, the system of Ollendorf on the Continent, and Kerchever Arnold and others in England, is the most highly adapted for teaching; though, perhaps, the powerful assistance the memory affords by storing it with rules and examples, at first simply by rote, is in these methods scarcely sufficiently used. Thus the part of classical education (so called) which stores the mind with data, is—

Secondly,—Statistical. The surest groundwork for the superstructure is to lay the foundation which the iteration and reiteration of declensions, conjugations, and rules affords. Let the child commence, when able to tell the words, to commit them to memory, and month after month, day by day, repeat and re-repeat till he can no more forget them than his alphabet. Still, statistical information may be carried too far. The too frequent use of the dictionary, (which is a mass of statistics,) the too long and often fruitless guessing of the derivation of a word, whereby the mind of the young student becomes confused and often impressed with wrong notions, is a useless task, much more is the committing the dictionary or parts of it to memory.

Still the advantage of teaching the meaning of words by etymology is manifest. For instance, if the word "scribe" be met with in a synthetical exercise, and its root *(scribo)* be ascertained and impressed on the memory, its relative derivatives—scribble, scripture, postscript, rescript, describe, description, superscribe, transcribe, and a host of others—have their meaning almost wholly ascertained too; a few prefixes and affixes committed to memory, give to these and innumerable other words (with their prior root) the full meaning. English grammar, ancient and modern history, and political geography are principally statistical.

The exercise of the memory, independent of the data stored by its use, is highly advantageous in increasing the strength of that highly important faculty; still, the spending a large amount of time in statistical studies, to the neglect of reflective ones, is an error carefully to be avoided; besides, the pupil may perform much more work by judiciously blending the two. In geography the young learner should first understand the localities of his own neighbourhood, and, in an easy way, all the technical terms may be taught by the usual concomitants of country scenery. Maps, models, diagrams, globes, (mapped, outlined, and slate,) the black board, a heap of sand, and a variety of adjuncts should be used to explain and simplify, and at the same time impress the leading facts on the learner's mind. Yet all these studies do but store the mind with facts.

The highest aim of the intellectual teacher should be (Thirdly) to call the reasoning powers into exercise—TO TEACH THE BOY TO THINK; consequently, those studies that are of a reflective character should hold the first place in his system, and those that are not purely such should have a judicious blending of the inductive element. Thus drawing, Latin, Greek, &c., may be made to occupy the highest place among the implements for training the human mind.

As instances of reflective or reasoning studies may be named—mathematics, physical geography and

geology, botany and anatomy, animal and vegetable physiology, composition, political economy, natural history, chemistry, astronomy, logic, rhetoric, &c., &c.; although to all of them statistical information is not only important, but necessary, yet in the highest degree, they call the reasoning faculties into exercise. Mathematical studies, perhaps, form the best of all intellectual exercises to the mind. With Dr. Morgan I would say, "Let every one learn much (mathematics) and well; well, in order that the habits of mind acquired may be such as to act beneficially on other pursuits; much, in order to apply the results to mechanics, astronomy, optics, and many other sciences which can never be completely understood without them." By mathematical studies, however, I include arithmetic in all its branches. Let it be taught first by objects rather than numbers, and then lead the mind to associate abstract signs to express the numbers. Low numbers should at first be experimented with. It is absurd to attempt to give a child an idea of "thousands of millions," &c.; no man ever really grasped the mighty idea. Let addition, subtraction, and perhaps multiplication and division, be taught simultaneously,—for instance, when the child can add together eight 1's or four 2's, let him be taught to take 1, 2, and 3, and so on, from the 8, telling how many remain; then to multiply four 2's, eight 1's, and two 4's together; and after, by a similar process, divide the 8 by 1, by 2, and by 4. It is highly important that mental arithmetic, through the whole of education, should be carried on to a much greater extent than is usual in most schools, and as a necessary adjunct supplying the mind with the most important data of the multiplication table as far as 20 times 20. Most of the ordinary authenticated operations for commercial use may be carried on mentally and instantaneously, if the boy be properly trained in the exercise. It is perfectly surprising what facility may readily be attained in such calculations. As the more recondite rules are studied, let the teacher never consider any step made until the pupil fully understands the meaning of every term, the why and the wherefore of every process. Let algebra and Euclid follow arithmetic; in both let the teacher bear in mind that his primary work is to expand the intellect, and not to "go through" such and such operations, rules, or books.

Natural history, with natural phenomena, are best taught by familiar lectures from the teacher, combined with experiments, explorations, and examinations by the pupils themselves. As a great assistance, encourage the collecting and arranging specimens,—an employment and amusement of the most advantageous nature; for while it enlarges the mind, it teaches useful lessons of order, neatness, and classification; and, besides, lays the foundation of natural religion in the mind of the child.

With regard to the system of Moral and Intellectual Education pursued in my own establishment, I think I may say that the two most distinguishing features of each are—of the former, the complete oversight at all times that I exercise of the pupils; second, the system of reward and punishment;—of the latter, its intellectual character and the prevalence of *viva voce* instruction.

I conceive a very small part of my duty is confined to the schoolroom, and thus some hours of every day are spent with the boys in their amusements. I find ten thousand opportunities for discovering and checking foibles and encouraging virtues. It is in the hours of play the boy's character shows itself in its true colours, that the individuality is most surely stamped. While thus associating with my pupils, I am careful to prevent my presence exercising an undue check or constraint; thus I strive to become a boy in everything, and allow and encourage a familiarity which no doubt in the minds of some would amount to unpardonable liberty. But I do not find that my real authority is in any degree lessened, but rather

increased. I may safely say I have not a disobedient look once in twelve months. I am in continual proximity to my pupils, when not directly in their society; my private study is situate adjacent to their usual resorts, joining their news-room, and almost forming part of their school-room, where their study, not carried on in school hours as well as during that time, is prosecuted.

Again, while I employ masters for assistance in the various branches, all the work goes more or less through my own hands. Every three quarters of an hour, at least, through the day I personally examine and report on the studies pursued. My system of reward is on this wise;—the judgments given are expressed in numbers thus:

0 Very bad—to be done again.
1 Bad—just allowed to pass.
2 Middling, but still reprehensible.
3 Tolerably good—passable.
4 Good—commendable.
5 Very good—highly praiseworthy.

For each study performed, a characterising number is adjudged, and noted in a book kept for the purpose. Four times during a session these numbers are scanned and generalised; all under three being entered as bad marks, and all three and above, good. This analysis is sent to the parent or guardian; thus giving them a knowledge of, and sympathy with, the doings of the boy. Appended to this is a report of the conduct and general character during the period. Besides this use of the awards, the sum total of the integers expressed on brass coins is given to the pupil at the times alluded to. Now, if he for ill conduct deserve punishment, a certain number of these tickets is forfeited; but if a boy's conduct be so bad that all his capital is spent and still he is in debt, he has to remain a prisoner during play-hours to peform work which entitles him to additional extra coins to pay off his debts; yet, suppose a boy to behave so ill at to owe an amount so large that there is no reasonable chance of his paying off during the session, he becomes "bankrupt," which, among other causes of special disgrace, requires that the culprit shall never be allowed to speak to his schoolfellows during the fixed time (which varies according to the number of tickets owed,) and, greatest disgrace of all, the name placed on what is designated a "black list," suspended in the schoolroom. I have high satisfaction in stating that this "black *list*" is at present miscalled, for not a single name is placed on it, yet for gross or flagrant ill conduct of any kind there would be. Long, long may it remain so!

Supposing a boy to be reckless, corrupt, or abominable, my treatment of such a one is expulsion from the school. Not that I ever saw the boy I believe I could not be the means of reforming, (though I have had to expel more than one,) but in a community I could not have the example of one really vile or unruly; especially would I expel if I found ill conduct encouraged at home, for I see no hope of reform in such a case.

But let me turn to a more pleasing phase of the subject—rewards. Besides those alluded to, viz., of having good judgments, these brass counters represent money, and may be exchanged for it to expend in books, philosophical apparatus, &c., at the end of each session. Again, a boy possessing the highest aggregate at the scanning is first of his class the next lower, second, and so on during the next period elapsing. Another reward is, that any boy not behindhand with any exercise for twelve months, or during six months has an average of number 4 for all studies, joined with good conduct, may receive

a silver medal,—*Palmam qui meruit ferat.* At the end of each session there is an examination, when the best in the several stated studies has a medal. A boy possessing three of these medals and the silver, has conferred on him the title of "Palmer," and for similar distinguished conduct repeated and longer continued, "Grecian." These titles procure certain privileges indulgences, and pecuniary rewards.

I never use, and positively object to, corporal punishment, which I believe does far more harm than good, and raises error into heroism. Such are my arrangements; but I trust and believe the highest reward is my approbation, and the deepest disgrace my reprobation. My ambition with regard to my pupils is to imprint my own principles of action and motive—to form my own mind again in theirs. How intense my delight when, after "travailing in birth," I see formed on the mind of my pupil that which I believe to be just and right and good! I readily distinguish between the broad and noble principles that all the good alike commend, and the petty sectarian differences which should have no place, from their absolute non-importance, in the teaching of religion and morality.

I design to teach the boys committed to my care to reason,—to think; but at the same time I am by no means an advocate for an absence of positive work—such as committing to memory in Latin Greek, &c., &c. It is necessary, absolutely necessary, for teaching; but, if possible, more so for training and bracing the mind. Still I look on the first and most important part of Intellectual Education as that that has reference to the expanding of the mind by investigation, analysis, synthesis, induction, and reasoning; so I give prominence to all studies calculated to act so as to assist in the highest degree this intellectual training. In illustration of this and the *viva voce* character of my instructions, I will instance in explanation my teaching of history, ancient and modern. The statistics of these studies I require to be committed to memory out of school hours; a class comes up to me for examination on the work performed. This exercise I make one of a highly intellectual kind, passing over no part or subject without a full investigation and explanation of every difficulty. We study Greek and Roman history simultaneously, and likewise English and French; marking down in a chart book on opposite pages, with the same data on opposite lines, the principal events as they are passed over. Thus each event and every subject becomes a vehicle as well as a fount of instruction. Five evenings in winter, and three in summer, in the week, I give familiar lectures in natural philosophy, including chemistry, electricity, optics, pneumatics, &c., &c., illustrated by most extensive apparatus; on natural history, including zoology, physiology, botany, geology, &c., &c., illustrated amply by the black-board, by diagrams, drawings, and selections from our museum. Once a week I devote an evening to lecturing on British literature, accompanied by recitations, the boys taking part in the illustrations; another evening I spend in tracing the history of passing events, making as my groundwork the newspapers of the week. I take by choice a middle course with regard to the dead languages; by no means neglecting them, and yet not usually giving that prominence which is, I think, too general, but, at present, is required for entering most of our colleges. I modify my system so far as to give amply sufficient attention to them where the pupil is preparing for college; and occasionally, for special reasons, omit classics altogether. As a general rule I need scarcely say I do not permit any interference in my plans and systems by parents or friends, though always glad to receive suggestions. If satisfied I am right, and the guardian of the pupil does not agree with me, his only remedy is to remove the boy whose training he does not approve. I look on facility of English composition as of great importance in life; and so take diligent care to improve in it, commencing with the lowest classes. I use different authors' text books; but find numerous other

plans necessary; and, in addition to all, I require each boy in the house to write home for my inspection once a fortnight. I have no restriction on writing private letters as often as wished. A small journal, called "Young Ideas," is published periodically by the boys. I find the additional incentive to painstaking, which the fact of its being printed and becoming public ensures, of the highest advantage; and besides, the plan spurs to study and investigation of the subjects written about in a more thorough manner than by any other plan I know. I assist in and encourage the formation of a library; this, like similar objects, I leave in the keeping and to the care of the boys themselves. Each subscriber pays a small sum which massed is spent in books, periodicals, and newspapers. Friends of the boys, too, assist in this, as well as the museum, by continual presents, often of great value. Our museum is a source of never-ending interest and improvement; every kind of natural and artificial objects we lay under contribution: birds, shells, mosses, lichens, eggs, insects, &c., of the former; with specimens of manufactures and articles of vertu the latter. Two subjects demand and receive my most careful attention,—the selection of assistant masters, and of books; the latter has been a labour of years, and has had immense care and investigation.

THE END.

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